Numb. 22.

Heraclitus Ridens,

AT

A DIALOGUE between *JEST* and *EARNEST* Concerning the *TIMES*.

From Tuesday October the 12th. to Saturday the 16th. 1703.

Jest. THis Mr. *Nob* is as Arch a sort of a Fellow as any Man breathing, let me die if he has not made a Christian of *Heraclitus*, in the midst of his Endeavours to prove him no such thing. *Harry* is the Name he has given him, and he is to go under that Appellation for the future.

Earn. He has done more than that, he has given up the Argument in his last, and flung himself upon his Back, which I all along expected. But I can tell you of a Qualifier, and such a one as will give a Moderation to this merry Temper of yours.

Jest. Prithee out with it, I am prepar'd for it, it is no small matter that can give an Alteration to my Constitution.

Earn. It is nothing but that you and I had like to have been call'd before our Betters, or run the Risque of a *Scotch* Casement, or so; that, is all upon my Word.

Jest. A *Scotch* Casement, say you? Truly I had ever an Aversion to Mr. *Daniel de Foe's* Loop-holes. This is somewhat Amazing! What reason could be assign'd for so doing?

Earn. All the Reason Mr. —— was Master of, just none at all. The Right Honourable my Lord Mayor was for Preferring a Bill against Republican *Nob*; and his Worship like a true Servant to the Crown, rais'd up his Cloudy Appearance, and said, *Gentlemen, you must Present* Heraclitus *too.*

Jest. Did he so? I suppose the Court took as much Notice of him as he deserv'd. He ought to be Rung out of Town, as he was out of *Northampton*, for Joy that the Corporation had lost him. For it is not fitting that a Man should be Possess'd of such a Post, that Stickles against a Paper that's written on the side of the Crown, and Vindicates the Queen in Her just Prerogatives.

Earn. The Court of Aldermen have it in their Power to put a Better Qualified Man in his Place; and 'tis to be hop'd now the Church Party has the Majority among 'em, they will lay hold of this Opportunity, and continue the Advantage to Themselves and Posterity, For a Man cannot be Serviceable to the City, who is an Enemy to the Queen and Government, without it would turn Disloyal and fling off Obedience.

Jest. I'll tell you a Story of him, which is much for our Purpose, to shew what a Worthy Magistrate this Man is taken for in remote Counties. Among the rest of the Gentlemen that took a Journey to last *Stirbridge* Fair, who should think it for their Advantage to go thither, but Three of his Worship's good Friends the Thief-takers, and Ten honest Pickpockets. Now it happen'd that these Divers and their Associates were taking a Cup together in one of the Booths, the Thief-takers were over-heard by a *Norwich* Factor, to tell the others, That they would discover their wicked Practices, unless every individual Soul of 'em allow'd them Ten Shillings a Piece *per Diem* out of their Earnings. Accordingly the Factor neglected no time, but made the best of his Way to the Mayor of *Cambridge*, who Summon'd 'em all before him, and upon Convincing Proofs, Committed 'em to the *Toll-Booth*, there to remain till the next Assizes. The Thief-Takers alledged in their Defence, that they were Mr. —— of *London's* Servants, and produc'd his Warrants in their Vindication, but all would not do; and the Couragious Mayor was so far from being mov'd at their Assertions, that he told them, *Had their Master been there he should have met with the like Usage, for such Sort of Magistrates as he who Encourag'd such Fellows, highly deserv'd it.*

Earn. I know not how Advantagious the Society of these Men may be to him, but I am well assur'd that his Thick-headed Worship and They are very Intimate. They went in a Body to meet him upon the Road when he came out of *Wales* last, when he that had no more Heart than he has Brains, seeing 'em Ride-up towards his Coach, was in a Pannick Fear lest they should prove so many Culprits; But finding his Mistake he alighted with much Joy, and said, *Is it you, my dear Friends! I rejoyce in such HONEST Company.*

Jest. Much Good may it do him. It is altogether necessary, and Birds of a Feather, you know, will——But to drop him for Friend *Nob*, Did you Mind how the last *Observator* would Hook us in to say something against the Revolution, that we might fall under the Censure of other Gentlemen than the ——

Earn. I see it plainly, but he's mistaken in his Men, we can smell Hemp at as great a distance as he can, though we are not so Sollicitous as to deserve it. We can talk of the Power of the Prince and the *Obedience* of the Subject, without running into the Traps he has laid for us; and he may spare his Pains for the future, for we are so far from being Enemies

mies to the Eſtabbliſh'd Government, that we could wiſh he had an Equal Veneration for it, and had it in his Power to do good and deſerve our Friendſhip.

Jeſt. You would oblige me to clear this Power of the Prince, and Obedience of the Subject a little farther, not by way of Anſwer to him, but Conviction to others, that the World may ſee the Sentiments of the moſt Valuable Men on this Subject; and draw Concluſions from thence as may be Anſwerable to our good Intentions.

Earn. Arch Biſhop *Uſher* has been always in Eſteem even with the Enemies to the Hierarchy, and his Authority probably may be of Force with them. To make uſe of his words therefore, ſays the Learned Prelate, *Page* 149.

How are Subjects to carry themſelves, when ſuch Things are enjoyn'd as cannot, or ought not to be done? Surely not to accuſe the Commander, but humbly to avoid the Command: as *Gratian* 2. *qu.* 7. *c.* 41. would have us do, if our Prelates ſhould go about to conſtrain us unto Evil, or as ſome of the Heathens have more fully expreſſed it, [*A. Gel. lib.* 2. *c.* 7.] *Even thoſe Commands, which we ought to Obey, mildly and modeſtly, without any Bitterneſs of Upbraiding, or of Reproof, are to be declined gently, and rather, as it were, omitted than rejected.* And when nothing elſe will ſerve the turn, as in things that may be done, we are to expreſs our Submiſſion by *Active*, ſo in things that cannot be done, we are to Declare the ſame by *Paſſive* Obedience, without Reſiſtance and Repugnancy, ſuch a kind of Suffering, being as a ſure ſign of Subjection, as any thing elſe whatever. Thus far the Arch-Biſhop.

But here's an Objection touching Reſiſtance.

If Subjects may never Reſiſt their Sovereign, then they muſt Obey him in his moſt unlawful Commands, but this is contrary to God's Word, Acts 5. 29. *Therefore in unlawful Commands Subjects may Reſiſt.*

Which I render Invalid, as thus:

To Anſwer this Objection, we muſt remember that there a is two-fold Obedience, *Active*, and *Paſſive*; The Active Obedience is to do what we are required, which Obedience we ought to yield to our Sovereign, when he Commands that which is Lawful.

The Paſſive Obedience, is with Meekneſs and Conſtancy to bear the Afflictions, whereunto God hath appointed us; 1 *Theſſ.* 3. 3. which Obedience we ought to yield unto our Sovereign, when he Commands that which is unlawful. Thus *Shadrack*, *Meſhach*, and *Abednego*, willingly ſubmitted themſelves unto *Nebuchadnezzar*, to be Caſt into the Fiery Furnace, rather than to Worſhip the Golden Image. *Dan.* 3. 17, 18. And *Daniel* willingly ſubmitted himſelf to *Darius* to be Caſt into the Den of Lyons, rather than to obſerve his Idolatrous Decree. *Dan.* 6. 7, 10.

Of this *Obedience*, is that which our Saviour Preach'd to his Diſciples in the Mount, *Matth.* 5. *v.* 10, 11, 12. And St. *Peter* Exhorteth unto the ſame. 1 *Pet.* 4. *v.* 12, *to* 16.

God therefore doth always require thine *Obedience* unto thy Prince; If his Commands be Lawful, then thou muſt obey him *Actively*, by Executing his Will; If Unlawful, then thou muſt obey him *Paſſively*, by ſubmitting thy ſelf unto his Puniſhment: So that there can be no Cauſe or Colour for thy *Diſobedience*, no Ground for thy *Reſiſtance*, unleſs thou wilt neither obey *God* nor *Man*.

Jeſt. I thank you—— But, ſay they, Princes may break their *Oath*, therefore we ought to call 'em to an Account for the Breach of it. I deſire therefore to know, Whether Faith is to be kept with the Faithleſs?

Earn. This Queſtion cannot be Reſolved in a Word, and therefore we muſt diſtinguiſh:

If our Promiſe made and confirm'd by *Oath*, were manifeſtly grounded on ſome other Promiſe, which was a Condition whereunto ours related; then that Condition being not Perform'd, makes void our Promiſe, tho' confirm'd by *Oath*: As for Inſtance; If *J. S.* the Maſter, Swears to *J. N.* the Servant, that he will give him yearly Ten Pounds; *J. N.* the Servant, Swears likewiſe to *J. S.* that he will Serve him Eight Years: If one of theſe doth break his promiſed Faith, the other is freed altogether from the Religion of his Fidelity, given by *Oath*. But if the two Promiſes were of ſeveral Kinds, and did not mutually Reſpect each other, then each Promiſe is to be kept by him that Swears it, without any Reſpect to what the other doth. " Exempli gra-
" tia: Rex aliquis Simpliciter, & citra Reſpe-
" ctum ad Fidelitatem ſubditorum jurat ſe Regnum adminiſtraturum juſte, & ſecundum
" Leges: ſubditi alio tempore ſimpliciter, &
" citra reſpectum ad Principis officium jurant
" ſe ei debitam Fidelitatem, & Obedientiam
" præſtituros. Utrique obligantur quod ſui
" eſt officii Fideliter facere, & ſi defecerit al-
" tera pars a ſuo officio: Ita ut neque Rex
" ſolutus ſit ſuo Juramento, ſi ſubditi debi-
" tum obſequiam non præſtiterint; nec ſubditi
" ſuo, ſi Rex a Juſtitiæ tramite deflexerit. *Grotius de Jur. B. & P. lib.* 2. *c.* 13. *Sect.* 6. *& D.* 2. Sanderſon *Juramenti obligatione prælect.* 4. *& Sect* 8. *in fine.*

Advertiſement.

Sermo Democraticus, Or, A Republican Diſcourſe to be held over *Tea*, *Coffee*, or a Comfortable Dram in a Corner, at the Hours of Eleven in the Morning, and Seven in the Evening, at a Commonwealth Coffee-Houſe near *Temple-Bar*. This Lecture is Erected for the Benefit of thoſe Worthy Citizens and Gentlemen that have a juſt Value for the *Spiritual Shove to a heavy Ars'd Chriſtian*, or are Admirers of the Pilgrims *Progreſs*, and is intended for an Antidote for ſuch as have been Poiſon'd by *Heraclitus* his Good Advice. The Audience is deſir'd to be punctual every Day to the above-mention'd Hours, by reaſon of ſome Gentlemen being there at that very time, that are freighted with ſuch Texts to Vindicate *Democracy* and *Rebellion*, as are neither to be found in *Harrington*'s, or Coll. *Sidney*'s Works, and are ſuch as never enter'd into the Head of *Lucifer*, or the Secretary to his Cabinet, Mr. *Obſervator*.

Printed by *D. Edwards* and Sold by the Bookſellers of *London* and *Weſtminſter*. 1703.